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4. *Shelton* (1990) from the same site. Photo: Shelton and
Lynn. (See also Shelton and Lynn.)

Sampling: March 8.

1949, March 1

Lenses, Slide 19

The Japanese leader was not asked whether he wanted

The manuscript was accepted for publication on 14 June 2016.

The report does not mention anything about the meeting.

From *Psychology of Language*, University of London, 1967. Reprinted by permission of the publisher.

On the Kampala side a parking lot off from the main road, beyond the market, was the usual bus stand. Many buses, mostly minibuses and the large coaches, were waiting at the stand.

January 1999

— Since its completion in 1979, the 100-room, 10-story hotel has been the site of many important events in the city's history. The hotel is owned by the City of New York and is managed by the New York City Department of Economic Development.

The Washington Board has started the study with a preliminary questionnaire asking people around the state for their comments.

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[illegible]

A large amount of material on Marathas apparently written by a close friend of the late of the late Sir J. P. Grant, the original author of these apparently well selected letters, is now almost of equal value, from the fact that it is a copy of the original, and is a copy of the original, and is a copy of the original.

† *Quercus* has declined among the European alpine flora throughout the Alps, and the *Quercus* zone is rapidly disappearing. (Pohl, *Alpen- und Hochgebirgsflora*).

Reprinted by permission of Ford Motor Co., Detroit, Mich.

The feelings of the Japanese towards the United States, the feelings of the Filipinos toward the Japanese is obviously divided as follows: The American attitude towards Japan will be regarded as a threat, and it will not be accepted as such.

Ergonomics, March 1986, Vol. 29, No. 3

¹² The Marquis was removed from office, following the 1848 revolution (Wittke, *Germany in the Nineteenth Century*).

[illegible]

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

London, 25th March.—A train accident occurred during the morning, consequent on the 11th, which has necessitated a stoppage of services until further notice. It is reported that the train was derailed by a landslide on the line.

...the

State's Attorney announced anticipated hearings of Pat Anthony and Kaufman about the 10-month search to obtain testimony and affidavits not subject to appeal.

The Russian Warbler (Yellow Throat) and others, living in the island of Puffin, and in the neighborhood of a bay.

London: 11/10/1919

The University of Pittsburgh's *Biography* (vol. 4, 1986) has an excellent, well-written introduction and preface. The University would like the *Biography* to represent quality and scholarly research.

The *Register of Births* has several other features, including:

EDITORIAL NOTES.

Professor S. Satishnadhyan, M.A., LL.D., Cantab., in an article contributed to the *Epiphany* on "Some aspects of Present Day religious thought in India," remarks as follows upon the influence of Christianity on New India:—

"What is the influence of Christianity on New India? We have first and foremost a large and influential community that has severed itself entirely from the ancient religion and has accepted Christ as its Saviour. Some of the keenest intellects that India has produced, men like Prof. Ramchandar, the author of *Maxima and Minima*; Dr. Krishan Mohan Banerjee, one of the first Indians whom the Calcutta University honoured with the degree of Doctor of Laws; Nilkantha Chastri Nehemiah Goreh, the learned Benares pandit, whose life has been published; Pandita Ramabai, a woman of rare intellectual gifts, and well learned in Sanskrit literature; Baba Kali Churn Banerjee, one of the leaders of thought in Bengal, and others, have found in the teachings of Christ soul rest and satisfaction. But the indirect influence of Christianity in moulding the thoughts and aspirations of the Indians is very considerable. The unique personality of Christ is having consciously or unconsciously a supreme attraction for even those who are outwardly opposed to Christianity. Some who have come under missionary influence, even though still within the visible pale of Brahmoism and Hinduism, recognize the claims of Christ as the greatest religious teacher and His right to their allegiance, though they are not prepared to take the step that means the severance of family ties, social disgrace, and isolation. The most telling testimony to the influence of Christianity is to be found in the efforts made to read into Hindu religious doctrines the moral teaching of Christ. In a remarkable article, entitled 'The Mission of Jesus in the Light of the Vedanta' Professor Suddharman, after paying a high tribute to the moral teachings of Christ, looks upon it, if 'not as a direct Indian Mission, at least as having an Indian affinity.' I do not stop to inquire how far he has succeeded in his attempt at reconciling Vedantism, which denies personality, with a system of ethics which is perfectly meaningless without the admission of personality, divine and human, but I merely instance this attempt to show how thoughtful Hindus have been impressed, above everything else, with Christ as a moral teacher. My own opinion is that once the Indian mind is aroused to a sincere conviction of the moral needs of mankind, it will not rest until it finds satisfaction in a religion which, by admitting personality, affords a rational basis for the construction of an ideal code of ethics."

It is hard to understand the mental make up of the man who can at once pretend to be acquainted with Bible teaching and at the same time commend the garbled story, myths and bold misrepresentations of its teaching made by an infidel Englishman writing for the *Arya Messenger*. The *Patrika* entirely misrepresents the situation, when he reproaches us for "threatening" to prosecute the *Messenger* for the scurrilous articles published by that Journal. We did not threaten, but we did intend to warn him in a friendly way. Some of our Indian paper-fancy they may publish

anything they like provided they print at the top of their Correspondence Column the words, "We are not responsible for." We want them to know, if they do not already know, that this is no safeguard. Our paternal Government has made up its mind to stop a certain style of writing, which is calculated to arouse antipathy and so endanger the peace of the community. We confess that once or twice such matter appeared in our own columns, for which we have only regrets to offer. The prosecutor in such cases is likely to be the Government itself. We have no purpose to prosecute any one and there was no good reason for the *Patrika's* misplaced indignation and uncalculated abuse.

We are painfully impressed with the thought that the Editor is so blinded by prejudice against Christianity that he cannot be fair in his judgements. In the note, in which we advised the *Arya Messenger* and called his attention to the moral responsibility of a correspondent who represents the Bible as "a book that not only is voluptuous and sensual, but which contains more pure unadulterated filth, and unornamented dirt than any work penned by any man living or dead." We called attention to the fact that this book is the sacred book of the King Emperor, that it was the constant companion of the late Queen Empress and that it is read by the purest women of the empire; and that recently the Viceroy had commended this Book and had subscribed liberally to the Bible Society which publishes it in all the principal languages of the world. All this is ignored and not a line is written to indicate regret for an insult so scandalous. We are left to infer that the *Arya Patrika* joins hands with the *Arya Messenger* in endorsing the "Englishman," who is willing to bring such a grist to the Arya Mill.

Another illustration of the blinding power of prejudice is seen in the article "reviewing" the excellent little book by Neil Alexander, *Gita and the Gospel*, found on pages 5 and 6 of the *Arya Patrika* of March 5th. Asadvertizing upon the "attempt to read simple coincidences, in the thoughts of thoughtful and wise men who saw bad things in the world and longed for better but in vain, as the accumulating evidence for telling or prophesying the advent of Jesus," the reviewer goes on to say,—

"Let the author go over the details of the horrors which were enacted at Peking by the allied armies of Christian Europe, and say what is the material difference between Conquerors like Timur and Nadir and the Christian Conquerors of Europe, when earth, hunger and material gain is the motive."

We can answer this statement by pointing to the Christian conquest of India, and asking "R. R." to declare whether he is willing to say there has been anything in it to suggest even faintly the wholesale slaughter and ruthless plunder of Timur or Nadir? Is there any kind of comparison between the peaceful rule of Victoria or Edward VII, and the palmiest days of Muslim or Rajput or Maharatta rule in India?

The perversity of this reviewer is seen in ignoring the cruel siege of the European Embassies at Peking and the wholesale slaughter of innocent Christian men, women and children by Chinese Boxers, and then declaring that,

"Christ was once crucified in Palestine, but it is asserted that he arose from the dead. He was however crucified a short time ago before the walls of the capital of China; this time not by Jewish priesthood but by the merciful and redeemed Christians themselves; and in all probability there will be no resurrection; his Spirit is evidently dead and dead forever among the Christian nations of Europe."

It is hard to see exactly what idea this writer is trying to express, but evidently he has worked himself up to such a pitch of hatred of the triumphant powers of allied Christianity that he is ready to ascribe every possible outrage of a godless soldiery to Christianity.

In the same strain he goes on to say,—although the connection of the utterances with the review of *Gita and the Gospel* is hard to find—"As regards the material advancement of the world, it is a truism to say that it is in no sense due to Christianity; if it be said that the progress of the world has been in spite of Christianity, the remark will be nearer the truth."

The only breath necessary to scatter this froth is to say that the bonanza of material advancement and modern civilization are co-ordinate with the bonanza of Christendom.

Current Thought & Incident.

THE SINLESSNESS OF PROPHETS

We have been requested to reproduce in the *Nur Afshan* an article published in two numbers of *The Epiphany* (Feb. 12 & 19), on the subject of the sinlessness of Prophets. We have great pleasure in doing so because the writer completely overthrows the contention of the Mirza of Qadian, defeating him on his own ground.

ADAM AND DAVID AND THE "TAFSIR-I-KABIR."

(Communicated to the Epiphany.)

It has been recognized on all sides that by the question of infallibility of the Prophets stands or falls the Intercession of Mohammed, and therefore the Christian correspondents to the *Epiphany* and other papers have sought not to malign the prophets of God, as has been alleged, but to show that being sinners like ourselves they avail us nothing in the matter of our souls' salvation. Our Moslem friends agree, many of them, tried to prove the opposite, and during 1893 the Mirza of Qadian had the presumption to state that the only reliable authorities on the subject are Imam Razi, the writer of the great *Tafsir* and the editor of *Lisan-ul-Arab*, an Arabic lexicon in ten volumes.

Waiting for a moment the fact of the address of the "Orthodox" Moslems to other equally useful writers, whom he has put out of count, we will take him on his own ground and see what these two books (and any others accepted by Razi) have to say on the sinfulness (?) of the prophets.

To save time and space we will just take two prophets, i.e. the first and last from the articles of the Mirza in the *R. of R.* What is true of these is true of all, for the Quran says, *La taribu al-taribu vira al-taribu* [A burdened soul (burdened with its own sinners' guilt, that is) cannot bear the burden of another soul.]

Therefore, if Adam and David be sinful, the sinner must look elsewhere for salvation. Had we time and space we could show (as we shall do some day) that, of all those who ever claimed to be prophets and teachers, only One could say that He was not a burdened one; only One could say "which of you convicted me of sin?"

Need we say that that One is Jesus, the Saviour of the world.

I. Let us first consider the case of Adam. Adam is charged in the Quran with having committed two of the gravest sins, either of which is sufficient, not only to disprove once for all his supposed infallibility but to label him as a sinner of the deepest dye, whose only hope of salvation lay in his sincere repentance (i.e., doing "*Tawba*," not saying it simply) and begging the forgiveness of God.

(a) For proof of this statement let the reader turn to the Arabic Quran at 114 (to ha), *wa faqad akidna id Adam min golda fanda wa lam najid laha azam* [Verily we gave a command to Adam previously and he neglected it and we found no firm resolution in him.]

The authority for this translation is Imam Razi's *Tafsir-i-Kabir*. Razi quite agrees with Zamakhsari in saying that, of the two possible meanings, one quite allowable is that *Al murad bilal-hadith al-tarbi wa innahu taraka min al-hadith min al-ikhtirar al-ikhrafati wa al-hadith kamratiki* [The meaning of *ni-gda* is tarb (neglecting) and he neglected what had been commanded him concerning avoiding the tree and the eating of its fruit.]

Lane, the greatest of all English interpreters of Arabic says: *tarbi* means (left it alone, neglected, omitted, left it undone (then quotes his Arab authorities).

As to the statement in *R. of R.* that *lam najid laha azam* means we found no intention—that is simply playing with the language, for the word for intention is *niya*. *Lisan-ul-Arab*, the biggest Arabic lexicon ever published, while it says that *azam* followed by *all* means "to determine on an action" yet immediately gives instances of its use without *all* when it does not mean that, *fa'asama ila'hiyyatun* [Satan whispered evil whispers to him.] *wa qad Adamo rabbahu faga ad* [Adam disobeyed his Lord and went astray.] What is the meaning of *qad*? See Lane, or *Lisan-ul-Arab*, or any other authority. They are all at one in stating that *qad* means "he disobeyed or rebelled." The verbal noun from it is *inghi*, rebellion or refusal to obey.

The noun agree is *Adi* and Imam Razi says (Vol. I) *al qad laha yohim idha al labirah* [The *Adi* must necessarily be the companion (or owner or door) of a kabira sin.]

Thus it is clear from Razi himself that Adam was a committer of a kabira sin.

What does *golda* mean?

Lisan-ul-Arab says *al golda al dalila* [*Golda* means *Dalila*] which a *Golda* is a *Daif*.

What is that? He is one of those *dalila* from whom all Moslems pray five times a day for God to preserve them (*Surat-ul-Farcha*).

The Mirza, finding himself in a corner, makes a last desperate attempt in July 1893, to get *Lisan-ul-Arab* on his side by giving an absolutely false translation of a quotation from it. The author of *Lisan-ul-Arab*, after doing off his regular lexicographical work, often indulging in disquisitions on Quranic texts, and after defining *golda*, etc., in went on to say that *wa qad Adamo rabbahu inghi fanda qadha* [*golda* meant] *tan-ahim* [wasting, Ed. E.] the expression "and Adam forgot his Lord" means "There was disturbance in the life of peace which he enjoyed" Ed. N. A. See *R. of R.* Feb 1901 p. 53; which is a misinterpretation devoid of all sense or meaning in this connection.

The Mirza, however, went one worse by stating that the English translation of this was "his peace was disturbed."

Now the most elementary student of Arabic knows that *fanda* means to become corrupted and that *al-gha* means "life."

The Mirza stands convicted by his own witness for *Lisan-ul-Arab* say that *gha* means the opposite of purity, i.e., corruption, and that *al-gha* is a synonym of *al-gha*, life.

Thus *fanda ghalla qadha* would mean "His life became corrupted."

Razi goes to say—"Well, in any case he only rebelled *qad* once, so he cannot be called a rebel '*ad*'"

To which we reply—How many times does a man need to be convicted of, e.g., murder before he is called a murderer?

If any farther proof be needed, the reader may turn to Surah-al-Araf, v. 24, where is found another account of Adam's fall.

After committing the great sin, Qulid Rabbani salamand anfarand wa in lam tagfir land wa tarhamnd in nakamand min al-fidairin.

[They two said: O our Lord, we have wronged our own souls; and if thou dost not forgive us and be merciful unto us we shall surely be of the losers or lost ones].

And Imam Razi admits that, *Inna idraki dila talallo qid adur al-zahid qidat min Adama*. 'This verse proved the commission of the great crime by Adam.'

(b) The second sin which the Quran charges Adam with is that of *shirk* (associating others with God). This is explicitly given in Surah-al-Araf, v. 190.

Hawallati shalabakun minafin ididat in wajila adidat sajjad dyaakun dila fannid tagadid la hamid hamian shaytan fannarat biki fannid asakal dyaadidat rakkaband lain dilaadid alidatadidatadidat min al ididat, fannat adidatadidat ididat jadidat shirkat fannid dilaadidat fannatadidat qidat yadidat.

'He it is who created you from one person and made from him his wife.....They two attributed companions to him of what he brought them.—May God be exalted above what they (P) attribute to him.'

Al-Kashaf, the famous commentary of Zamakshari, says:

'Of one person:—that is the person of Adam.' 'And created from him his wife,—that is Eve whom he made from one of Adam's ribs.'

Al-Imam Razi agrees with the *Kashaf* saying: 'One person, i.e., the person of Adam.' 'His wife,—refers to Eve.' 'They two called upon their Lord;—this means Adam and Eve.'

Thus we see that the great Moslem commentators have given away their case by admitting our contention.

Note that the verbs in *fa'id* and *dila* are in the Dual, Past tense and the Pronoun *band* is also Dual each time; that is, it is perfectly clear that they two called upon God and they two (i.e., Adam and Eve) committed *shirk*. At the end there is a general exclamation in the Present tense, *Plamad*, referring to all wicked mankind in general, *Yadidat qidat yadidat*. 'Far be from God the *shirk* that they (all) commit.'

Thus it has been abundantly proved not only from the original of the Quran, but from the comments of Imam Razi (and Zamakshari whom he quotes with approval) and also from the Arabic lexicon *Lisan-al-Arab* that Adam was a sinner and therefore utterly unable to remove the burden of sin from any other burdened soul. O when will men look away from prophets and priests and place their eternal reliance upon Jesus the infallible and universal Saviour, "who," in the words of God's Holy Book, "did no sin neither was guile found in his mouth."

(To be continued).

IMPORTANCE OF RELIGION.

Religion takes many forms. From the lowest to the highest, it denotes the worship of a being or beings able to influence for good or evil.

Man is a religious being. There is no people so wild or savage as not to believe in some god. The religion of a people varies with their civilization. A savage imagines himself to be surrounded by swarms of evil spirits, whom he must please lest they should do him harm. When a nation has a regular form of govern-

ment, some of its gods are supposed to be higher than others. Just as among semi-civilised nations kings are above all law, so are the gods: they can do as they please, no one can find fault with them. As nations advance in morality, a higher standard is expected from their gods. The Christian conception, the loftiest, is that there is only one God, who "loves righteousness and hates wickedness."

Religion has the highest influence over a people. An old writer says. "Show me your gods, and I will show you your men." Man by worshipping becomes like the object he worships. If a person worships a god who is guilty of lying or adultery, he may be tempted to act in like manner. On the other hand, if his God is holy, hating all sin, the worshipper will feel that he cannot obtain his favour if he acts wickedly.

Men's ideas of worship vary. Among nations, low in the scale of civilization, it is confined to outward acts without any regard to the character of the worshipper. With enlightenment, it is felt that God is spirit, and that they who worship Him must do it with the heart. In their conduct, they must also seek to be like the God they worship.

What distinguishes one religion from another is the sort of god worshipped. A bad god cannot have a good religion. The value of religion depends upon the god worshipped. The worship of an imaginary god is useless.

Who is the God we ought to worship? Whom should a child especially love and honour? His father, through whom he came into existence, and who supplies all his wants.

Christianity teaches that God is our Creator; that we did not exist before He called us into being. Hinduism asserts that we had no beginning, but were passing from birth to birth through all eternity. Thus the Fatherhood of God is denied, and we are claimed to be as eternal as God Himself. Which doctrine most commends itself to your judgment?

God may be called our Father in heaven because He not only gave us being, but supplies all our wants. A father provides his children with food, clothing, and everything they require. He does not do so on account of any service they have rendered to him, but from pure love. What has God, our Father in heaven, done for us? We live upon His earth; it is His sun that shines upon us; it is He who sends rain and makes the earth fruitful. Every thing we have is His gift. We are dependent upon Him every moment of our life.

What is our duty to God?

We may partly learn this from the duty of a child to his father. He should honour and obey his father. A good child loves his father; he likes to be near him; he delights to speak to him; he tries to please him in all things; he seeks to be like his father in his conduct.

Even the best children sometimes do wrong. What is their duty in such a case? Instead of trying to hide from their father, they should go to him, sorrowfully confessing their fault, and asking forgiveness.

Some of our duties to God will now be mentioned.

1. *Allegiance*.—By this is meant the duty of a subject to his king. To acknowledge any other than the rightful king of a country is rebellion, and is considered

the greatest crime in a State. God is our King as well as our Father. His command is, "Thou shalt worship the Lord thy God, and him only shalt thou serve." It is high treason against God to bow down to an idol or to worship any other than Himself. No wish to please our dearest earthly relatives will be accepted as an excuse.

2. *Reverence*.—This will be shown in the way we speak of God. Many persons insult Him to His face by using His name lightly. God declares that "He will not hold him guiltless who taketh His name in vain."

3. *Worship*.—This includes prayer and praise. As a child tells his father all his wants, so we may ask from God what we need. We thank a person who shows us a kindness. God is continually showering down blessings upon us; we should thank Him for His goodness.

4. *Obedience*.—A child should be guided by the commands of a wise father. If he disregarded them, and followed his own wishes, the consequences would be very injurious to himself. God is possessed of infinite wisdom and goodness. His commands are "holy, just, and good." He enjoins only what would be best for ourselves; He forbids only what it would be our highest wisdom to shun. We should obey Him in all things.

5. *Love*.—All our duties may be summed up in love. Without this, everything else is of little value. No earthly father would be satisfied with a child who obeyed him merely like a servant for his wages or like a slave for fear of punishment. God asks our love: He says, "My son, give me thine heart."

Jesus Christ says, that the first and great commandment is, "Thou shalt love the Lord thy God, with all thy heart and with all thy soul, and with all thy mind, and with all thy strength."

Religion also includes our duty to our fellow-men. Sons of the same Father are brothers. The Brotherhood of man follows from the Fatherhood of God. Jesus Christ thus describes our duty to each other, "Thou shalt love thy neighbour as thyself."

As a child should sorrowfully confess his faults to his earthly father and ask forgiveness, so should we to our heavenly Father. Christianity teaches that, for our salvation, the Son of God became incarnate, and died on the cross, and that we should make Him our refuge.

Some of the reasons why we should be religious will now be mentioned.

1. It is our duty.—We should love and worship our heavenly Father to whom we owe every thing we possess. This is our first duty. If we forget God and follow only our own wishes, we render ourselves liable to the severest punishment.

2. True religion is best for this life.—How often must we make the sad confession of the poet:

"I see the right, approve it too;

Condemn the wrong, and yet the wrong pursue."

We need a motive that will induce us to resist our evil inclinations and encourage us to do what is right. This help is afforded by religion.

Our heavenly Father is not only near us to observe our conduct, but to stretch out His hand to help us in temptation, and to guide us by His wisdom when we are perplexed.

True religion will keep us from vices which bring multitudes to an early grave. It will promote our health; it will make us diligent in business, and true happy and useful lives.

Even if the religious man has his trials from ill health,

the loss of property or friends, he has the comfort of believing that all things are ordered by his heavenly Father to do him good in the end.

3. Religion is best for the world to come.—The Great Teacher says, "What is a man profited if he shall gain the whole world and lose his own soul?" If a man gained the whole world and lost his life, what good would it be to him? It is far greater folly, for the sake of a few supposed pleasures of this life to neglect religion, and lose eternal happiness.

People who live only for the sake of this world very often lose their object. They may strive to be rich, and yet die poor men; they may try to gain some office and yet fail. Even should they succeed, ill-health may ruin their happiness, and, in any case, all must be left at death.

On the other hand, if we seek first to be truly religious, all that we require for this life will be given to us, and when we leave this world, it will be to exchange it for God's heavenly place.

"Is Religion that can give
Sweetest pleasures while we live;
"Is Religion must supply
Solid comfort when we die;
After death its joys will be
Lasting as eternity;
Be the living God my friend,
Then my bliss shall never end."

THE INNER LIFE.

This inner life is a tremendous reality. Its very invisibility emphasizes the realness of the reality. It is one of the richest heritages of the child of God. The outer life is only the scaffolding of the building; it is only the husk or shell. The inner life is the real building; it is the germ-biding kernel.

All moral and spiritual defects are due to a vitiation of the inner life. The withering, blasting and uprooting of the soul's choice plants are never accomplished through the forces of the outer life; the work begins within.

No man or woman with a sweet, healthy inner life can fail of success. Storms may howl and the earth may quake, but there is something within which preserves the calm eternal, and holds every whirling star of experience within its proper orbit.

The inner life is fed by the waters of the Infinite, and warmed by the beams of the Sun of Righteousness.

How can we possess the rich, powerful inner life when body, mind and soul are constantly exercising their energies upon the vain, perishing things of earth? We must take time to cultivate the unseen fields of the soul. We must constantly stand face to face with God, drink in the strength of his nature and the inspiration of his presence. If we do not, the inner life must perish. Prayer, meditation, reading—these are channels through which God pours his golden, vitalizing streams into the inner life.

The saddest moment in life to a man or woman is when there is a discovery that the inner life is gone, and only the outer shell is left. Yet the inner life goes gradually and secretly. No one has ever been robbed of this priceless possession.

Let us be watchful. Let us remember that as long as God is in this inner life there is security there, and no thief has ever yet been able to break the lock of prayer and trust and divine wisdom.—*Selected.*

A BIRD WHOSE WINGS ARE HANDS.

Of the South American hoatzin, a bird that in early age has claws on its wings, so that it can climb before it has learned to fly, W. P. Pyecraft gives the following interesting information in the October, "Knowledge":

"In all other instances the young of birds reared in trees are hatched in a perfectly blind, naked, and helpless condition. Not so with the hoatzin, however. The young emerge from the shell endowed with a very lively disposition, wandering about the branches of the tree on which the nest is placed at their own sweet will. These wanderings are necessarily attended with considerable peril, but the risk of accidents is diminished by the presence of the large claws already referred to. Grasping the boughs with enormous feet, and aided by the claws and beak, they are among the most expert of climbers at a very tender age. But the wing at this time differs in several other remarkable particulars from that of other birds, and even from that of the adult condition. Closely examined, it will be found that the hand is conspicuously longer than the forearm, and that the thumb is also unusually long. Furthermore, the under surface of the thumb and first finger will be found to resemble those of the human finger, in that they terminate in a fleshy ball, obviously useful for grasping purposes. At this time, then, the wings serve the very unbirdlike function of fore legs, and locomotion is quadrupedal rather than bipedal, and this remains the case till the power of flight is attained. There can be little doubt but that the climbing phase in the life-history of this bird is a primitive character, carrying us back to the very dawn of a vain development."

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Emery comes from the island of Naxos, in the Eastern Mediterranean, whence it has been exported for the last two centuries or more. The beds are in the north-east of the island. There are about thirty men engaged in the trade, all of whom have to be married before they are admitted to the fraternity. The material is much too hard to be dug out, or even blasted. Great fires are lighted round the blocks till the natural cracks expand with the heat, and levers are then inserted to pry them apart. This system is continued until the blocks are reduced in size to masses of a cubic foot or less, and they are then shipped as if they were coal. There are said to be 20,000,000 tons yet available at Naxos. It is one of the hardest substances known.

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"The Rev. D. Evelyn Evans B. A., the new I. S. S. U. Associate Secretary, Dr. Wherry, Miss Hawlett, Dr. H. M. Newton, Mr. M. Wylie, Rev. D. R. Gordon M. A., and others are expected to be present, and take part. On the first two days, . . . topics will be considered, and C. E. subjects on the third day. In connection with the S. E. Union meetings, there will be morning sessions in Hindustani and afternoon ones in English. Among the items for discussion, are the followings:

"How to prepare for and conduct the Annual Sunday School Examinations."

"Work amongst European children."

"Different methods of Sunday School organization."

"Training of teachers."

"Advisability of holding District S. S. Conferences."

"Decision Day—What it is, and how to observe it."

"Desirability of a Sunday School Magazine."

"The Christian Endeavourer in Mission work"

"The Punjab C. E. Union."

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